



## Methodology Of Mabahis Fi Mustalah Al-Hadis By Syekh Harun Rasyidi Al-Fariyamani

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**Abstract :** The model of sanad hadith research leaves room for further development as was done by Syekh Harun Rasyidi al-Fariyamani. This article discusses the methodology of theMafatih Mabahis fi Mustalah al-Hadis as well as the author's hadith thinking so that rarely heard terms are found. The results of this study show that there are differences in SyekhHarun's thoughts regarding the study of ulumul hadith in terms of definition. He also added a view of the science or name of a hadith which is not discussed by most hadith scholars, such as the hadis shalih, mudha'af, mujawwad tsabit, jayyid, and others.

**Keywords:** methodology; sanad; hadisshalih.

### INTRODUCTION

Researchers have paid a lot of attention to the study of hadith in Indonesia because of its urgent position in the early Islamic experience, especially when Islam developed in the archipelago from the 13th to the 17th centuries. This can be proven by the existence of living Islamic law at the beginning of Islamisation in Indonesia, as Moh. Mukri argues that Islamic law could live at that time not only because of fiqh which is a religious entity adhered to by the majority of the population to this day, but from the dimension of its practice in some areas such as part of community customs that are considered sacred (Abdul Aziz 2019).

Therelationship between fiqh and hadith in the beginning is that they both come from one source, namely the Prophet SAW. Islamic law emerged because of the hadith. Someone who understands or is an expert on hadith, it can also be said that he also understands Islamic law, even experts in the field of interpretation. The Nusantara scholar who can be used in the example is Sheikh Nawawi al-Bantani. He said that the entry of the bearer of Islam to the archipelago can also be said to be the bearer of hadith to the archipelago.

As the study or science of hadith developed in the archipelago, many scholars of the archipelago authored books of hadith. West Sumatera is one of the regions of the archipelago that gave birth to hadith scholars, such as Syekh Harun Rasyidi al-Fariyamani who focused on the science of mushtalah, Buya Mawardi who focused on collecting traditions, and Syekh Yasin al-Fadani with his book Fathul 'Alam which focused on filtering hadith.

HarunRasyidi was a well-known scholar in the early 20th century. He was born in 1885 in KenagarianTobohGadang, LubukAlung District, Padang Pariaman Regency, West Sumatra and died in 1959. During his lifetime, he had authored a book of hadith mushtalah entitled *MafatihMabahitsFiiMushtalah al-Hadis*. In the book, his hadith thoughts are compiled and there are also some unique concepts such as righteous traditions and mudha'af traditions and he divides the kinds of traditions into 56 kinds of traditions (HarunRasyidi 1936).

## RESEARCH METHODS

This research method is qualitative which will explain the thoughts and methodology of the book of musthalah hadith by Syekh HarunRasyidi Al-Fariyamani. The object of this research is the book of *MafatihMabahitsFiiMushtalah al-Hadis* by revealing the background of the writing, the systematisation of the author's thoughts related to the book.

## RESEARCH RESULTS and DISCUSSION

### Map of Hadith Studies in Indonesia

The genealogy of hadith studies in Indonesia can be traced far back. That is when Islam first entered and developed in the archipelago. This can be proven by the existence of Islamic law that was more alive at the beginning of Islamisation in Indonesia. If we look back, it turns out that the relationship between Muslims in the archipelago and the Middle East has been established since the early days of Islam (Abdul Aziz 2019).

The relationship between the archipelago and the Middle East involves a long history, which can be traced back to a very old time. The earliest contact between the two regions, especially trade, dates back to the Phunisia and Saba' period. The impact of the relationship between these two regions was not only about trade, but also about various forms of religious, social, political and cultural exchange. Of course, with this kind of Islamisation, indirectly the Prophetic traditions also began to develop in the Indonesian Muslim community. he results of the study contain clean data (not process/results that are still being processed), hypothesis testing, answering research questions and research findings. The discussion is directed at interpreting the results, comparing the results with other studies and their implications with research results (Azra 2013).

Based on current conditions, hadith studies can be said to be progressing in terms of quantity and quality. This is because hadith study programmes were born and developed in various universities. The alumni of hadith science are certainly competent to become lecturers, teachers and teachers of hadith and its knowledge. Compared to the 1980s, hadith

science lecturers were lacking and even takhrij thesis supervisors were hard to find. This is one of the clear evidences of the progress in the development of hadith studies in Indonesia (Ramli,2012)

### **Methods of Hadith Thought**

Traditional, traditional hadith thinking fully believes in the effectiveness of the classical hadith methodology. It therefore endeavours to maintain the hadith methods developed by scholars several centuries ago as well as the results of hadith criticism compiled in the books of hadith especially the two books considered to be the most authentic, the Sahih al-Bukhari and the Sahih Muslim. Hence, some of the traditions that were considered odd by the thinkers were retained by carefully understanding them so that they would no longer leave the impression of being odd as seen later (Maizuddin 2012).

These classical or traditional hadith scholars are generally muhaddithin and some fuqaha such as Muhammad Ajjaj al-Khatib, Nuruddin 'Itr, Jamaluddin al-Qasimi, Musthafa al-Siba'i, Abu Zahwu, Muhammad Abu Shuhbah, Bustamin Said, Sulaiman al-Khurasyi, Yusuf al-Qardhawi, Ali Musthafa Ya'qub. In their major works it is seen how they fully adopted the criteria of hadith that have been formulated since the emergence of the science of hadith itself.

Modern, it can be understood that modernisation in hadith science is a process of trying to update the understanding and practice in accordance with the provisions of the development of the conditions of society. Therefore, it can be concluded that modernisation must accommodate several things, namely: a) There is a renewed understanding of hadith that has certain requirements in an area of modernisation. The area of modernisation is only in Hadith ahad and mutawatir which are relatively true i.e. on social issues, not issues beyond the reach of human reason such as metaphysics and matters of worship b) Modernisation is needed in accordance with the times because the hadith came gradually to answer all the problems that occur in the midst of society. In social issues, the hadith must always be interpreted in accordance with the development of social society. So that Islam is always relevant throughout the ages and Islam will not be abandoned by its people c) The Sunnah is the journey of the Prophet to guide his people to the right path. The task of modernising the sunnah is to research the traditions that are scattered in books and spoken by Muslims. The research of the sunnah will be of all time because there are many traditions scattered in various books whose quality is unknown to most Muslims. This research should be conducted in a fair, honest and professional manner in accordance with the stipulations laid down in the science of hadith dirayah (Khon, 2011).

### **Biography of Syekh Harun Rasyidi al-Fariyamani**

Syekh Harun was born in Toboh Gadang village, Lubuk Alung sub-district, Padang Pariaman district, West Sumatra province in 1885. His mother died when he was still a child. His father was named Abdul Ghani who was a prominent figure in his hometown with the title Sidi Buluah Apo. Therefore, he was often called by the name of Syekh Harun bin Abdul Ghani at-Tobohi al-Fariyamani.

His daily activity is teaching at Diniyah School Nagari Sunur. Among religious students wherever he taught, he was usually called Engku Langik, but in general he was usually called Engku Mudo. The Diniyah School where Syekh Harun taught and founded Jam'iyah Tarbiyah Khairiyah al-Islamiyah (1926-1936), located behind Pariaman beach in the mid-19th century produced a writer named Syekh Daud Sunur. In addition, he also taught in Batipuh, precisely in Surau Lubuk Bauk. In that surau he taught religious education until he died and was buried in Batipuh.

He studied with his own father for 3 years at surau Toboh Gadang. Subsequently he pursued his first advanced education in the surau of Koto Tengah, Padang for approximately 3 years. Then he studied for five years with Syekh Abbas Abdullah in Padang Japang, Luhak Limo Puluhan Kota. Then he studied with Syekh Ahmad Khatib al-Minangkabawi for 3 years.

Well-known scholars of ancient times, Syekh Harun Rasyidi is not only famous for his religious knowledge and religious education, but he is also active in creating or writing works in the field of religious studies. The works that he has written are as follows: a) *Falahan Mubtadi*, this work is listed as one of the authoritative literature of the KaumTua. The explanation of the KaumTua's hujjah presented by Syekh Harun in this work is indeed clearly elaborated, so that it overwhelms the young people. This work was printed in Bukittinggi, 1910, accompanied by a work with Angku Mudo Haji Harun on the Khalwatiyah Tariqah in Arabic b) *Mafatih al-Fikriyah fi 'Ilm Manthiqiyah*, this work talks about the science of mantiq. Mantiq is one of the branches of tool science. For the scholars of that time, it was a skill that had to be learnt after Nahwu, Sharaf, and Ushul. The skill of mantiq is a skill that is inherent in the personality of past scholars. Therefore, it is not surprising that the scholars were able to establish a proof and withstand debates with people who disagree. The book was printed by Tsamaratul Ikhwan in Bukittinggi, in 1928 c) *Mafatih Mabahits fi Mushtalah al-Hadis*, the book is the only work by Syekh Harun that deals with the science of hadith. It was written in 1355 H/1936 M and published in Tandikat, Padang Panjang. The method of writing this book follows the style of writing the Manzhumah Baiquniyyah syarah in which each page of discussion is written two lines of Baiquniyyah syair at the top of the book page. In this book, Syekh Harun divides the hadith into 56 sections. This book was composed by Syekh Harun while teaching at Tarbiyah Khairiyah Islamiyah in Nagari Sunur, Pariaman (Apria Putra 2011).

### **Hadith Thought of Sheikh HarunRashidi al-Fariyamani**

#### **Definition of Mutawatir, Masyhur, Sahih, Hasan, and Hadis Shalih**

Hadis Mutawatir is a hadith narrated by many narrators who are believed to make it impossible for them to agree to lie. HadisMutawatiraredharuri knowledge for the recipient, in which the recipient no longer needs to doubt the content of the hadith. Examples:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Meaning : ""Whoever intentionally lies about me is preparing their seat in hell."

Hadis Masyhur is a tradition that has a limited chain of transmission with two narrators. It is a nazhari science in which the recipient of the hadith must first research the hadith. Examples:

أن رسول الله صلى الله عليه وسلم قنت شهرا بعد الركوع يدعو على رعل و ذكوان

Meaning : "Indeed, the Prophet recited Qunut for one month after bowing (ruku') to pray for the tribes of Ra'lin and Dzakwan."

Hadis Shahih is a hadith with a continuous chain of narrators who are just and dhabit, with no shadz or impropriety. Example:

إنما الأعمال بالنيات و إنما لكل امرئ ما نوى. فمن كانت هجرته إلى الله و رسوله فهجرته إلى الله و رسوله, فمن كانت هجرته لدنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر إليه

Meaning : "Actions are judged by intentions, and every person will be rewarded according to their intentions. So whoever migrates for the sake of Allah and His Messenger, their migration is for Allah and His Messenger. But whoever migrates for worldly gain or to marry a woman, then their migration is for what they migrated for."

Hadis Hasan are those that are known by their makhraj and known by their narrators. By makhraj, we mean that they are known by where they narrated the hadith. For example, the people of Hijaz, the people of Sham, the people of Iraq, the people of Makkah, the people of Kuffah, or the people of Bashrah. It is a tradition narrated by a narrator who is famous for the narration of the people of the country. For example the traditions narrated by Qatadah against the country of Bashrah. When the people of Bashrah hear a tradition from Qatadah they do not doubt it. Example:

خير ما يخلف الرجل من بعده ثلاث ولد صالح يدعو له و صدقة تجري يبلغه أجرها و علم يعمل به من بعده

Meaning: "The best things that a man leaves behind after he dies are three: pious children who pray for him, almsgiving whose reward reaches him and knowledge that is put into practice by people who die."

Hadis Shalih is a hadith that is below the quality of a hadishasan and its weaknesses are not serious. This term refers to a tradition whose value cannot be determined, and it is called hadishshalih. Some muhaddithin say that these traditions can be used as proof if they are supported by other traditions. Otherwise, it is sufficient as i'tibar only. Imam Nawawi says that it can be classified as a hadishasan because its value cannot be determined (Harun Rasyidi 1936).

#### **Definition of Mudha'af, Dha'if, Musnad, Marfu', and Hadis Mauquf**

Mudha'af is a hadith whose authenticity is not agreed upon. Some hadith scholars consider the hadismudha'ah to be doubtful in both the sanad and the matan, while others consider them to be strong. However, the opinion that the hadith has a doubt is stronger than the one that says it is strong rather than weaker. Example:

اطلبوا العلم ولو بالصين فان طلب العلم فريضة على كل مسلم

Meaning : "Seek knowledge even if you have to go as far as China, for seeking knowledge is an obligation for every Muslim."

Hadis Dha'if is a hadith in which there is a weakness in some of the narrators, either in terms of their fairness or in terms of their memorisation. Example:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مَدُوَيْهِ حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ الْعُرَنِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةٍ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ

Meaning : "Narrated to us Muhammad bin Ahmad bin Maduwaih, narrated to us al-Qasim bin al-Hakam al-Urani, narrated to us 'Ubaidullah bin al-Walid al-Washafi from 'Athiyah from Abu Sa'id who said: The Messenger of Allah (peace be upon him) said, "Indeed, the grave is either one of the gardens of Paradise or one of the pits of Hellfire."

Hadis Musnad is a hadith whose chain of transmission extends from the narrator of the Hadith to the end of the chain, whether it is marfu' or mauquf, or whether the chain extends to the Messenger of Allah, the Companions, or neither of them.

Hadis Marfu' is a hadith that is attributed to the Messenger of Allah either in the form of words, actions, or decrees in a continuous or disconnected manner. An example of Marfu' in terms of speech is when a narrator directly says "the Messenger of Allah said this", or takes from the words of a companion to the occurrence of a case and then the Messenger of Allah said. Whereas an example of marfu' in terms of action is when a companion says "The Messenger of Allah did this, or we saw him do this". Finally, an example of Marfu' in terms of decree is when a companion does a thing in the presence of the Prophet, and the Prophet does not blame the companion, Example of this is the Hadith narrated by Imam Ahmad ibn Hanbal:

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ حَدَّثَنَا حَيُّوَةُ وَابْنُ لَهْيَعَةَ قَالَا أَخْبَرَنَا أَبُو هَانِيٍّ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبْلِيَّ يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

Meaning : "Narrated to us Abu Abdurrahman, narrated to us Haiwah and Ibn Lahi'ah, both said, narrated to us Abu Hani' al-Khaulani that he heard Abu Abdurrahman al-Hubuliy saying that he heard Abdullah bin Amr, I heard the Messenger of Allah saying: "Allah had ordained the measures of all things fifty thousand years before He created the heavens and the earth."

Hadis Mauqufare those that are limited to the words and deeds of the companions, although they are not connected. Mauquf is also called Atsar. "The example of atsar is when a Companion says, 'We did this without attributing it to the Messenger of Allah,' or when a

Companion says, 'We said this, we saw this, without attributing it to the time of the Messenger of Allah. Example:

لا إيمان لمن لا حياء له

Meaning : "There is no faith in someone who does not possess a sense of shame within themselves."

### Definition of Hadith Maushul, Mursal, Maqthu', Munqathi', and Mu'dhal

Hadis Maushul is a hadith with a continuous chain of transmission by marfu' or mauquf, with each narrator listening to his teacher until the end of the chain. Sometimes the ruling of maushul is sahih, hasan, and dhaif.

Hadis Mursal is a hadith that is directly attributed to the Prophet by a tabi'in without mentioning the name of the companion in the chain of transmission. It can be said that a mursal tradition is a tradition that does not mention the name of the companions in its sanad, from the tabi'in directly from the Prophet. Example:

حدثني محمد بن نافع ثنا حجين ثنا الليث عن عقيل عن سعيد بن مسيب أن رسول الله صلى الله عليه وسلم نهى عن المزبنة

Meaning : "Narrated to me Muhammad bin Nafi', narrated to me Hujain, narrated to me al-Layts, from 'Uqail, from Said bin Musayyab, that indeed the Messenger of Allah (peace be upon him) prohibited muzabanah transactions."

Hadis Maqthu' is a hadith that is attributed or attributed to aTabi'een either in word or in deed. The difference between maqthu' and munqathi' traditions is that maqthu' is the nature of the text while munqathi' is the nature of the chain of transmission. Maqthu' is a saying of the tabi'in or others whose sanad is continuous up to the tabi'in, munqathi' is a disconnected sanad of the hadith. So these two things are not related. Example:

قول الحسن البصري في الصلاة خلف مبتدع [صل و عليه بدعته]

Meaning : "The statement of Hasan al-Bashri regarding praying behind an bid'ah: 'So pray behind him, even though he may be an bid'ah.'"

Hadis Munqathi' is a hadith in which one narrator in the chain is cut off before the level of the Companions. From the definition given by HarunRashidi, there is a confusion what about the disconnection of two narrators in the sanad? In order to resolve this doubt, the researcher defines a munqathi' Hadith as a Hadith in which one narrator in the chain of transmission is cut off, or more than one, provided that there is no consecutive chain of transmission. Example:

إن و لميتموها ابا بكر فقوي امين

Hadis Mu'dhalis a hadith in which two or more narrators are cut off in the chain before the level of the Companions. The difference between mu'dhal and munqathi' lies in the condition of sequence, where munqathi' has one or more narrators cut off in the middle of

the chain of transmission with no sequence, while mu'dhal has two or more narrators in the middle of the chain of transmission with the condition of sequence. Example:

للمملوك طعامه و كسوته بالمعروف

### Analysis of Syekh Harun Rashidi's Hadith Thought

After exploring the book of *Mafatih Mabahits* and looking at the books of hadith scholars in general, some differences in the thoughts written by Syekh Harun in his book were found. These differences do not mean that there is a lack of understanding of the science of hadith mushtalah, because a difference is something that is appropriate in a thought. It can be said that all the differences between the book of *Mafatih Mabahits* and the scholars of hadith are mostly in terms of definition only. That is, the naming of a hadith is the same but the definition used in the name is different. In the book, Syekh Harun also adds a view of the knowledge or name of a hadith which is not discussed by most hadith scholars, such as the hadis shalih, mudha'af, mujawwadtsabit, jayyid, and others.

Kitab *Mafatih Mabahits* was printed in Tandikat, Padang Panjang in 1936. The book consists of 41 pages and also consists of 56 kinds of hadith, the writing follows the style of writing the commentary on the book *Manzhumah Baiquniyah* where each page has two lines of Baiquniyah poetry at the top of the page. In terms of insight, the book only explains the definitions of the rules of hadith science and consists of examples without any further explanation. The book also does not have a grouping of traditions so it is necessary to flip through the pages to find the rule you are looking for.

### CONCLUSION

The thought or development of hadith and its science in Indonesia is still growing since the first century until now. Hadith scholars continue to develop hadith studies both in terms of theoretical and applicative aspects. Many Nusantara scholars have worked in the thought of hadith and its development, such as one of them in the Minangkabau area, the birth of a clerical figure named Syekh Harun Rasyidi al-Fariyamani.

Syekh Harun has composed a book of hadith named *Mafatih Mabahits fi Mushtalah Hadis*. This book was motivated by his concern for his students, among his students there are those who easily understand, and some have difficulty. Syekh Harun was asked by another teacher to compose a book of hadith mushtalah to facilitate the students in learning. He responded positively to the request and the book was named *Mafatih Mabahits fii Mushtalah Hadith*.

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